THE UNDERGRADUATE.

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The Undergraduate.

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Editors' Table.

COMMENCEMENT is the most important and interesting season of the year; its events are of greatest interest and its memories long retained and ever looked upon with peculiar interest and emotions. Believing a detailed account of its proceedings, with some of the important addresses of the occasion, are of special interest to its subscribers, the UNDERGRADUATE puts aside its usual course of presentation and makes this issue, as much as in its limited space it well may, a Commencement issue.

THE present Commencement issue completes the duties for this college year of the new board of editors. Our three issues have been gotten out somewhat hurriedly on account of extra work, but we expect in the future to be able to devote more time to our duties in this line and to avoid delays in printing and other things of like nature that disturb us. Several improvements should be made in our college publication, which are not within the power of the editors at present, but will be accomplished under slightly different arrangements which we trust will be made in the course of our next college year.

THE past year has been one of prosperity for Middlebury College. The entering class last fall was large and the prospects for another large class the coming year are good.

The steps taking by the college authorities in various ways show thorough interest and wise management and that the college is fully apace with the practical advancement of the present day. The change in the choice of electives, the doing away with the announcement of Waldo prizes and oral examinations are all for the good of the college and its students. We believe we are only in the beginning of a period of special prosperity. With added improvements to buildings and grounds and new professorships, Middlebury college must be one of the first educators of the land.

THE *Kaleidoscope*, the Junior annual, made its appearance June 21. It is a volume in board covers, neatly bound, and with about 150 pages of matter outside of advertisments. One of its most valuable features is the half-tone portraits and short biographical sketches of a dozen or more of the more prominent professors of Middlebury's alumni; portraits of the fraternities, glee club and ball team add much to the local value of the book. Nearly a half of the space is given to poetry and other literary matter, which shows much wit and originality. It is a volume of special worth and interest to all students and alumni of Middlebury and a matter of credit and honor to its board of editors and the class which gave it birth.

IN MEMORIAM.

MRS. EZRA BRAINERD, JANUARY 11, 1893.

"The summer that shall come may bring as of old roses and violets, but the summer that is gone will never return"; and so let us pause for a moment to give some expresson to our sorrow and bereavement in the loss of our beloved member, Mrs. Brainerd.

But our unwritten like our unspoken grief is greater than we can portray in words. With bowed heads we sorrow most of all that we shall see her face no more.

While we all sadly miss her presence, one will think of her as ever bringing a bit of sunshine into whatever circle she entered; another as being like a strain of joyous music—for her spirit was never attuned to the minor key,—and another will think of her love and quick appreciation of the beautiful.

However she may be enshrined in our hearts, let us not forget we can be most loyal to her memory by emulating her example of gracious courtesy and generous loving deeds; for the law of kindness was written in her heart. For many of us the world will be the poorer without her, and the sun rising over the eastern mountains she loved so well will shine less brightly.

But for her the night is as the day—

"For her vision is of other kind than ours".

A. B. C.

Obituary.

'52. **John Howe**

DIED recently at his home in Castleton, Vt., from heart disease. He was at his office in Rutland all day Saturday as usual and apparently in his usual health. The deceased was born in Castleton sixty years ago and had been a resident of that village all his life with the exception of a few years spent in the South. He graduated from Middlebury College in the class of '52 and later from the Albany Law school and became a member of the Rutland County bar at the age of twenty-one. He was a veteran of the civil war, First Lieutenant Co. B. 2nd Regiment Vermont Volunteers, had been town clerk for a number of years, register of probate for the Fair Haven district, represented Castleton in the legislature in 1867 and again in 1878, was State's Attorney for Rutland County for two terms and assistant judge of the County Court for two terms, and on June 4, 1891, was elected County Clerk. While a resident of the South he was engaged in the lumber business, and in 1874 and 1875 was mayor of Appalachicola. He leaves a widow and three sons, the latter being in the West. The funeral was held from his late residence at Castleton and was largely attended by members of the bar throughout that county and others.

NINETY-THIRD COMMENCEMENT.

SUNDAY, June 25, which marked the beginning o Middlebury's ninety-third commencement, came with a bright sky and cool br:ezes. By 10:45 the church was filled with people come to attend the exercises. The singing was especially fine, given by a select choir and with Prof. Hawn and Dr. Sheldon as soloists. The sixteen members of the senior class occupied four front seats in the body of the church. Rev. A. W. Dickens conducted the early part of the service. Dr. Brainerd's text for the baccalaureate was from

Mark xi., 22—24. And Jesus answering saith unto them: Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, 'Be thou taken up and cast into the sea'; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, 'All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.'

And his remarks were as follows:

What thoughtful student of the sayings of Christ has not at times been at a loss how to interpret this remarkable utterance? Is it literally true that all things whatsoever we ask in prayer, believing, we shall receive? Does the faith of the Christian make him omnipotent even in the physical world? Surely this cannot be what Christ meant to teach. Such a power exerted by numerous individuals would be subversive of all law and order. If the prayer of faith will always heal the sick, the fact ought to be verifiable by experience. But from time to time we read pitiable accounts of the disappointments of those who have resorted to faith-cures,—often doubly pitiable because of the stunning influence on genuine faith, and because, as it often appears, surgery would have succeeded where faith has failed. Some of you will recall the fact that not many years since a man in Rhode Island took the life of his daughter in the most confident expectation that she would be restored to life on the third day in answer to prayer. We call such fanatics; but it is a fanaticism that stands pretty squarely on the *literal* interpretation of the text.

I may not stop to speak at length of the various devices by which it has been thought to relieve the

text of these embarrasments. It has been said that as faith in the gift of God, he will not enable us to ask in faith for a specific thing, unless he purposes to grant it. Or, again, it is said that true faith is always devout, and its requests always accompanied by the proviso, "if God so will". This is doubtless true; but to foist this thought into the text makes it commonplace indeed. Shall we read, "Whosoever shall say to this mountain, Be thou taken up and cast into the sea [if God so will] and shall not doubt in his heart but shall believe that what he saith cometh to pass [if God so will] he shall have it." Surely we are thus missing the lesson of the great teacher in the passage before us. Is it not, rather, one of his sublime paradoxes, untrue and absurd if taken in its bald literalness; but discloses to him who has ears to hear something of the importance and the potency of *faith* in the life of the spirit?

Let me illustrate this by a similar saying from the lips of the first Napoleon. It is a well-known story, how, one day, standing on the bank of a river which impeded his progress, he said to his chief engineer, "Build me a bridge so that my army may cross this stream by tomorrow". The astonished officer looked up and replied, "Sire, it is impossible". "Impossible," cried Napoleon; "impossible is the adjective of fools!" Taken literally, this immortal saying is false and mischievous. There are a thousand things in life that we cannot achieve, and it is the part of wisdom rather than folly to face the fact. But what a revelation in these words of that mighty will that mastered France and changed the map of Europe! What an inspiration to heroic effort, if one but have a cause that warrants such effort.

But did Christ use language in this way? Did he, who came to be the world's teacher, utter words which might mislead the thoughtless hearer, words whose true significance lay hidden below the surface? Yes, I answer; and we do not need to study his sayings very long to discover that such was his habit. He was constantly requiring of his hearer spiritual insight rather than blind credulity. It is as though he said: I speak to you in parables; I utter dark sayings, the mysteries of the kingdom of God. If what I say seem absurd, do not try to believe it, for you have not heard aright. You receive my truth only when your inmost spirit discerns it, only when it awakens an an wering echo in your own soul. I want no servile following, no meek assent to a form of words. My truth, if it shall find you, shall make you free; and have the sanction of your highest reason.

There are numerous instances in the gospel narrative in which Christ's hearers failed to apprehend him, because of their literalism. "Ye must be born anew," he said to Nicodemus, whose astonished reply is, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" "Destroy this temple and in three days I will raise it up," he said to the Jews; who replied, "Forty and six years was this temple in building and wilt thou raise it up in three days?" But he spoke of the temple of his body. Again he taught them, "Verily, verily I say unto you except ye eat the flesh of the son of man and drink his blood ye have not life in yourselves." Many of his disciples when they heard this said: "This is a hard saying; who can hear it?" And to this very hour the majority of Christians are in bondage to the letter of this saying; and accept the absurd dogma of the miraculous conversion of the bread and wine of the sacrament into the veritable blood of Christ. We are all familiar with the vagaries of the Quakers based upon their literal acceptance of such precepts as: Swear not at all, Resist not evil, Neither be ye called Masters. In our own day we have witnessed the amiable communism of Tolstoi, who hears Christ still bidding his followers: "Go sell whatsoever thou hast and give to the poor." A mistake precisely similiar to these is made by him who interprets Christ's teaching concerning prayer to be, that the petitioner will receive whatsoever he may ask for, if he but expect it with full assurance of faith. It is a mistake that brings discredit on the religion of Christ, a mistake that dooms many an earnest soul to crushing disappointment, a mistake that leads to a fanatical neglect of natural means in the curing of disease or in the obtaining of a livelihood.

Faith in God can achieve for us far *better and greater* things than a direct answer to our petitions. The longer we live, the more do we realize the vanity of many of our most earnest desires. The specific objects for which we pray become fewer and fewer, until the burden of our prayer comes to be—Thy will be done. In other ways, however, faith becomes more and more a power in the spiritual life. For it is through faith that we *apprehend spiritual realities*. It is through faith that the soul is brought into vital connection with the unseen things of the kingdom of God. Somewhat as the eyes of the body make us aware of material objects around us, so does faith, the inner eye of the spirit, disclose to us truths of the immaterial world, with a confident assurance of their reality and importance.

Let us try to see more clearly and precisely the high achievements in life which we may make through faith. What are the mountains that faith can remove? Every reflecting mind is brought sooner or later face to face with certain momentous questions. Is there conscious life for the soul hereafter; or does death end all? How shall I conceive of God; is he indeed a Person; has He a conscious interest in the affairs of man; does He actually hear when I pray? What shall I think of the Christ? Is there a law of righteousness in conduct whose due observance brings peace and perfect manhood, but whose neglect brings shame and ruin? These surely are not mere speculative questions, but intensely practical ones. The whole character is determined by the answers we may give. Our thoughts and feelings and actions every hour of our lives are affected by our attitude toward these vital problems.

At the same time these questions—all-important as they are—cannot be settled beyond dispute by the ordinary methods of inquiry and proof. From their very nature they are beyond the scope of scientific demonstration. However strenuous our logic may be in the defense of our beliefs on these radical points, it may fail to convince another. There is always an opportunity for doubt, or even disbelief. The man of science can establish the fact that there are iron and sodium in a certain fixed star, though it be trillions of miles away; and you may not doubt this fact without betraying intellectual crudeness or insanity. But when the brain disintegrates at death, does the man still think; when the heart ceases to throb, do human interest and love still go on? You may doubt *this*, and the learned world will not therefore question your wit or your sanity. It is a sad fact that many of our foremost thinkers have these doubts. Who by searching with the understanding can find God? Faith sees Him everywhere, but science nowhere. No telescope brings Him any nearer. The researches of a Darwin and the generalizations of a Spencer consign Him to the realm of the unknowable. The shores of human philosophy are strewn with the wrecks of futile arguments, from Anselm to Paley, to demonstrate the existence and nature of the Supreme Being. So that England's great Laureate can exclaim:

"I found Him not in world or sun,
Or eagle's wing, or insect's eye;
Nor through the questions men may try,
The petty cobwebs we have spun."

What, then, is the proper attitude of the mind toward these burning questions, so fraught with weal or woe to the human soul, so difficult of solution to the human reason? The answer that Christ gives to this question is, "Have *faith* in God!"

Often in life, when critical matters come up for decision, we should believe even where we cannot prove. We may not wisely say the problem is too profound. I have not sufficient data to arrive at a proper answer; my mental powers are limited. Agnosticism is to all intents and purposes *Unbelief*. We stand before the sphinx of life and we have no alternative but to answer her riddle, and upon our answer depends our fate. For that answer admits of a two-fold character. It may be prompted by the spirit that denies, the spirit that crushes the dearest hopes of the human heart, that scatters in ruins man's fairest ideals of life; or the answer may be made in the spirit of Christian faith, that lays hold of God as the supreme reality in the wide universe, that clings to the purest ideals of manhood as attainable, that hopes for conscious life beyond the grave.

And here let me guard against the inference that Christian faith is merely sentimental. We do not believe in God simply because we long to, or because life would be a blank if we did not. Though the truths of the spiritual life are outside the domain of strict science and can neither be proved nor disproved, our faith in them rests on a solid foundation. Faith is the child of reason and not of fancy. To speak briefly, we believe in the unseen things of God because of the authoritative voices that speak to us through the ages. We hear, first of all, the voice of the great Teacher, whose wonderful life bears witness to his truth. We hear also the voices of the great and good of all times, who testify to this faith as the source of their strength. We hear again the voice in *our own souls*, impelling us as by a God-given instinct to credit that truth which redeems our manhood and saves life from becoming one terrible discord.

Have faith in God. We may thereby remove mountains; we may thereby endure as seeing the invisible; we may thereby achieve the impossible. For the thought-world, in which the spirit of man lives and moves, is very largely such as he himself makes it by his faith or his lack of faith. The most glorious things in God's universe fade into nothingness before the spiritual vision of him who refuses to believe in them. But faith, as by a creative act, builds up around the soul a world of beauty and order and goodness, patterned after the divine ideals. This is true, to a large extent, even in our apprehension of the outer world of nature. Much of what we behold in material objects is only what the mind has first projected into them. As Coleridge has said,

"We receive but what we give,
And in our lives alone does nature live."

It is a physical fact that the circular form of the rainbow has no existence outside the eye of the beholder. The prismatic colors are spread out in reality over the whole of the rain-cloud on which the sun is shining; and each observer beholds a different rainbow. The grandeur of mountains, the beauty of the summer landscape, the loveliness of flowers, the sweet harmonies of music are more the achievements of the perceiving mind than facts of an external order. How much more must this law prevail in the immaterial world, in which the spirit lives. Milton tells us,

"The mind is its own place and in itself,
Can make a hell of heaven, a heaven of hell."

Here it is practically true that as a man thinketh so is he. The moral world in which he lives is, so far as his conscious experiences goes, just about such a world as he is disposed to conceive it to be. If he be inclined to doubt and despair, gloomy clouds will settle around him, shutting out the clear heavens with its peaceful stars, and hiding even the brightness of the sun. But if he be a man of faith and hope and courage, life will be full of grand possibilities; the ideals of character, the presence of God, the blessedness of heaven will not only appear attainable, but become more and more the profound realities of the soul.

Let me ask you to consider some of the special applications of this principle of faith. Look at the matter first on the negative side; see what the soul may *lose* in life through want of faith.

There is a type of thought, prevalent in certain

quarters, known as pessimism. It refuses to believe that the affairs of this world are controlled by a Being of wisdom and love. It sees in all nature and in all human life the working of a capricious, merciless Will. Life is essentially tragic. Man is a creature of restless passions, driven hither and thither through the brief years of his existence by unsatisfied longings. Evils—fatal, insurmountable evils—are everywhere in the world. All its vanity and vexation of spirit, and the day of death is better than the day of one's birth.

Do you really think so? Ah! then it *is* so for *you*. You experience the same sadness of spirit, you are burdened by the same despondency, you are tempted to the same act of suicide as you would be if the world were actually what you think it. For the blind man there is no beauty of color in the flower or in the summer sky at sunset. For the deaf there is no music in the song of bird or in the peal of organ. For Mephistopheles there is no virtue in humanity; every man has his price; maidenly purity is a sham. For the pessimist there is "no brave o'erhanging firmament," no "majestical roof fretted with golden fire,"—nothing "but a foul and pestilent congregation of vapors."

What is the practical effect of a disbelief in the immortality of the soul? Is not such a man so far as this life is concerned precisely in the condition of one to whom immortality had been actually refused? Surely for him heaven and hell have become for the time-being non entities. He has surrendered his eternal birthright, so far as it is in his power to do so. He will not seek to lay up for himself treasures in heaven. When the sweetest companionship of earth is invaded by death, no comforting voice comes to him from out the darkness:

"say not good-night,
But in some happier clime bid me good-morning."

By one staggering blow of unbelief the immortal soul (if it be immortal) may be hurled from her seat of dignity to the plane of the beasts that perish, with no higher inspiration in life than the motto: "Let us eat and drink, for tomorrow we die."

But, on the other hand, see what miracles positive faith can perform,—or how it can exalt life, make the human will triumphant over all obstacles, raise the soul into that serene ether which ever lies above the angry waves and tempests and lightnings of earth.

There has been endless debate concerning the freedom of the will. How can man, even in the sphere of conscious activity, escape from the iron law of causation, by which all the events of time seem to be rigidly bound together? Is not choice determined by motives, which are themselves the resultants of thoughts and desires? Is not man, after all, the product of his environment? Do not all his actions spring from certain nervous conditions dependent upon heredity, climate, food, social surroundings and ohter external circumstances? Solve this greatest of riddles as you may, it is demonstrably true that *faith* in our free moral agency confers upon us all the practical freedom that we can conceive of; and that without this faith free will is deposed. Here of all places in life the law emphatically holds: According to your faith be it unto you. Regard yourself as the puppet of multifarious world-forces, and you will tend to become such a puppet, a mere speck of humanity drifting downward on the stream of surrounding influences. But believe that you are the master of your destiny, and you attain to that mastery. Have invincible faith in your power to overcome moral evil, and you will overcome. If we but only *think* so, "all life needs for life is possible to will."

"For sudden the worst turns the best to the brave,
The black minute's at end.
And the elements' rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light."

In the life of the spirit, in its bitter sorrows and fierce struggles, in its Godward aspirations, it is ever gloriously true that "Whosoever shall say unto this mountain, 'Be thou taken up and cast into the sea;' and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it."

Dear Pupils of the Senior Class:—We have sat face to face so often during the past year, we have discussed together during so many pleasant hours the great problems of the human soul, that it is hard for me to understand that I have spoken my last words of instruction. I have sought in this my last opportunity to emphasize the value and power of Christian faith. For in a few more days you will break ranks and scatter to the various posts in life to which Providence may call you. Wherever you may go, the sterner phases of life will confront you. There will be more or less of struggle, more or less of disappointment, if your lot is not to be altogether unlike that of ordinary men and women. But the glory of life is to triumph over obstacles, "and this is the victory that overcometh the world, even our faith."

I want you to keep bright through the coming years that vision you now have of high and holy realities. Cherish as far as in you lies the enthusiasms of your youth, its ardent friendships, its confident trust in God's goodness, its generous impulses, its fearless courage. If you do this, whatever may be your outward fortunes in this world, you will never be troubled by the cynical inquiry, "Is life worth living?" Year by year you will acquire a richer store of blessed memories, the world will grow brighter, work will become less a burden, God will seem nearer and the life to come more full of promise.

"And now we bid you an affectionate God-speed as you are about to leave your college home. Whatever the future may have in store for you, in its hours of sorrow or of joy, in its moments of triumph or of disappointment may you ever remember to the hour of death that we are saved through faith.

ANNIVERSARY OF THE COLLEGE Y. M. C. A.

Sunday evening occurred the anniversary of the College Young Men's Christian association, at the Congregational church, which was well filled. Presi-

dent H. A. Vicker, '95, of the association presided. The anthem, "The Lord is our Refuge," was sung by a quartet made up of Dr. Sheldon, F. B. Seeley, H. E. Wells and Earl P. Cushman. Rev. C. F. Noble, pastor of the Methodist church, read the sixth chapter of Ephesians, beginning with the 10th verse, and offered prayer. Dr. Sheldon rendered a solo, "There is a City."

The speaker of the evening, Rev. Frank H. Seeley of Delhi, N. Y., a member of the class of 1863, was then introduced by Mr. Vicker. He took as his text Ephesians vi., 10, "Be strong in the Lord." and talked forcibly and interestingly for about three-fourths of an hour on "Personal Power." He discussed the different ideals of power as they have existed along the ages—the physical type, the power derived from blood and birth, the power grounded in wealth, intellectual power, and, lastly, moral power. The possession and exercise of power is, he said, the laudable ambition of youth. The text suggests that there are powers both for good and for evil It is a fair question, then, what is the power in which young men should glory? The aim of the discourse was to point out the superiorty of moral power—the power not only to be good but to do good—over all other powers men attain.

Singing and the benediction by Rev. C. F. Noble closed the service.

Mr. Seeley was listened to with much attention and the discourse was a logical presentation of practical truth very thoughtfully adapted for the occasion.

THE ALUMNI MEETING.

A business meeting of the associated alumni was held in the chapel Tuesday morning. In the absence of the president and vice president, Prof. J. W. Abernethy, class of '76, was chosen president pro tem. Prof. T. E. Boyce, the secretary, gave a report of last year's meeting, was accepted and adopted. Prof. H. M. Seely and Mr. T. M. Chapman of Middlebury and Mr. Jesse Stearns of New York were elected a committee to nominate the officers of the association for the ensuing year and to report on the following day. Directly after the business meeting a second meeting was held in the Congregational church, Prot. Abernethy presiding. The exercises were opened with prayer by Rev. C. N. Thomas of New Haven, class of '61, followed by a selection by the orchestra. The address of the day was then delivered by Prof. L. H. Batchelder of St. Paul, Minn., class of '74.

The title of the address was the "Second Mayflower." The theme was the influence of the New England element in the old North-west.

THE ORATION.

In the month of April, 1788, a colony consisting of 48 sons of New England embarked on a rude river boat at Yougheagheny in Western Pennsylvania and floated down the Ohio. Landing at the mouth of the Muskingum, they began what was practically the first American settlement of the North-west Territory. * * * I desire to sketch in a broad way some features in the development of the great commonwealths which now occupy this region, their influence in molding the character of the republic and their share in its preservation. My especial purpose in doing this will be to give some account of those natives of New England who in this and the last generation have swelled the tide of migration to the great West. * * * I shall not notice in this discussion the new States which have been carved from the northern division of the Louisiana purchase. The old North-west is a type of the whole, the more readily studied as in some senses these States may be regarded as finished. * * * It was, then, during the times of the settlement, admission and partial development of the old North-west that we find American character formed; that the nation passed from a limited republic to an unlimited democracy, that government by classes gave way to government by the masses.

The ordinance of 1787, secured by Dr. Cutler from the old Confederate Congress, was shown to have impressed New England ideas of freedom and self-government upon these States at their inception, and to have been an important factor in securing their admission as free States, thus turning the scale on the side of freedom and ultimately in saving the union.

From 1830 to '60 the development of the North-west went on at a rate hitherto unparalleled, and during these years New England men and New England ideas were perhaps more potent than in the thirty years either preceding or following. The foundations were laid and as we have seen the level and the square had been much in New England hands, but now new constitutions were to be formed, old ones remodelled, local self government perfected, education to be provided for, the foreign element Americanized, democratic tendencies stimulated into a healthy growth and guided into safe channels of activity, nationalism fostered and a love of liberty not for one's self alone, but for all men, however humble, taught in its first lessons to some, developed into a passion in many, and fanned into a consuming flame in the breasts of the elect few; mission enough for the brain and conscience of these emigrant sons of Pilgrim and Puritan. How faithfully they wrought, how wisely they did their work, the story of the early sixties in part attests. * * *

The passage of the Kansas-Nebraska bill brought the North-west into greater national prominence. The first organized answer of the people to this measure was given in the West. * * * Five weeks after its passage the Republican party was organized in Michigan under the leadership of New England men, and won its first great victory in Ohio under the leadership of Salmon P. Chase, a native of New Hampshire. The three presidents from Ohio and the three chief justices from the North-west have all claimed New England as their ancestral

home. One fourth of Ohio's congressional delegation was for 50 years composed of natives of New England, and one-half that of Michigan for 25 years after her admission. Yet the New England element was probably never more than four per cent in these five States; the highest aggregate was reached in 1860 and was 224,000. For 50 years Vermont, with nearly absolute uniformity, furnished 29 per cent of the New England element.

The influence and value of the New England town system of government carried into the West by the New England element was discussed.

Wherever in these States the New England element was strongest democratic tendencies were from the first most manifest. The radical and democratic character of the New England emigrant, coming as he did from a region where aristocratic tendencies, class rule and practical union of church and state flourished early and survived late, finds its explanation partly, as we have seen, in the influence on the emigrant of the New England town system of government, partly in the fact that he had in many instances been in revolt against the unyielding federalism of the post-revolutionary period, and partly in the fact, already noted, that Vermont furnished so large a proportion of the New England emigration; for Vermont alone among the New England States was from the first thoroughly democratic; she never had a ruiling class nor union of church and state.

The influence of these democratic tendencies upon the legislation and especially the judiciary was discussed. The influence of the New England ideas on the development of the educational system was noted.

In conclusion the speaker said: "If we are to seek a typical American civilization, it will be found, not in the East or South, nor in the further West, but in the middle ground of the old North-west, where have met and mingled much that was good from both South and East; and whatever is best in our representative American he will owe to the influence of an ancestry with its traditions of freedom and democratic self-government which reaches back through generations of life on the generous plains of the West, through generations more of conflict with the savage tribes, the grudging soil and the rugged climate of New England to the Puritans of County Kent, the best blood of old England. Two transplantings and more than two centuries have developed from the English Puritan the typical American."

The address was followed by a selection of music, and the poet, W. H. Button of Middlebury, class of '90, was introduced. He gave a thoughtful poem. It was attentively listened to. The orator and poet were received with enthusiasm. The speaker named as honorary member of the alumni association Rev. C. F. Noble, pastor of the Methodist church at Middlebury, and the poet nominated Attorney W. H. Bliss of Middlebury, and they were elected members of the association.

THE POEM.

I have seen a mystic legend
In a volume old and brown,
Where the ancient bards have written
Tales of valor and renown.

There amid the din of tourney
And the clank of armored tread
Stood the legend in the volume
Like a soul among the dead.

And methought an old grey hermit,
From his fastings gaunt and pale,
Bent above the time-worn pages,
As he wrote this wondrous tale.

'Twas upon a winter's midnight, with the wan moon sinking low,
That the dread Death Angel passed within a convent, long ago;

For the Fates had sent him seeking for a maiden, noble, fair,
Who had sought the sacred cloister and had found a refuge there.

As he passed along the hallways, neath the arches dim and high,
Ghostly echoes seemed to jeer him, but he passed unheeding by.

From behind the marble pillars, mystic shadows on the floor
Seemed to take strange shapes to mock him, but he passed from door to door,

Till before an open portal paused the Angel, for he knew
By the air of the holy sweetness from the chamber coming through

All the dimly-lighted places, making there a holy gloom,
That the maden he was seeking was within the dim-lit room.

As he stepped across the threshold, though the widely-opened door,
Then he felt a vague foreboding he had never known before;

And a mighty awe came o'er him as he softly entered in,
Like the awe of one who thinks upon a dark and deadly sin.

But the Angel did not falter to fulfil his awful quest,
For he knew not how to tremble nor to wait at fear's behest.

As he raised his sword above him like a gleam of blood-red fire,
All the place seemed quick, awakened with a burst of holy ire;

And from off the lowly pallet where the maiden slumbering lay
Straightway rose she with a glory far more bright than highest day.

And she seemed to draw around her such a magic, brilliant sheen
One would think the King of Heaven must have come and crowned her queen.

All abashed the Angel stood there with his bright sword held on high,
Like a marble statue, conquered by the maiden's flashing eye.

And from out the awful silence of the convent's inner room
Clearly broke her voice who stood there like a queen pronouncing doom:

"Oh, thou grim Death Angel, wherefore dost thou seek me coming here,
Didst thou think that I would dread thee, shrinking down with coward fear?

"Though you find me in a cloister and afar from outer day,
Yet I shape the lives of nations--e'en Death's Angel must obey.

"I defy thee, though grim Spirit, I defy thee and thy ruth,
And I know thou canst not harm me, for I bear the name of Truth."

Straight the Angel's eyes were opened and behind the maiden there
Saw he then a wondrous presence making all the place more fair.

Trembling as he looked before him, from his hand the two-edged sword
Fell upon the marble pavement, for he knew it was the Lord.

Once again he passed the arches, through the hallways, out the doors;
Fragrant perfumes drifted to him from the marble corridors;

Wonder deep and deeper wonder all his inmost being fill,
And a vague, pervasive longing that he had no power to still.

And the while I read the legend
Still I saw the old man write,
And I fancied that around him
Fell a pure and haly light.

And I blessed the hermit-prophet
Who could hear amid the din
Of the night-bound Middle Ages
Truth at war with shame and sin.

Then I thought how all her labors
In that old and darker age
Had come down to add their blessings
To our better heritage.

In these later days we prattle,
When the praise of mind is rung,
That we fight the world's great battle
With the mind and pen and tongue;

That the age of force and sinew
Bows its head to intellect;
Men of muscle lose the contest,
Men of brains are the elect.

Age of mind or age of muscle---
Empty-sounding phrases each;
One great power is all that rules us,
This the parting ages teach.

Truth forever on the scaffold,
Wrong forever on the throne,
Shall the paltry servile present
Claim the past as all its own?

We are blinded by the shadows
Of the world's absorbing doubt,
And the dust of marts and cities
Shuts the Truth's bright sunlight out.

We are working in the shadow;
Truth is ever in the light,
And her form is hidden from us
Till our faith gives second sight.

Thinkest thou that mighty heroes
Strive and fight without a scar?
That they press forever onward
In the light of Wisdom's star?

Dost thou think that Ruth when gleaning
In her kinsman's harvest field
Knew the wondrous power her action
To the coming world would yield?

When the mighty tramp of ages
Passes from the dim today,
Time will light the eyes of nations,
Touch their lids with magic clay.

Then they will discover surely
Strokes of Truth's almighty hand;
In the deeds that now are doing
They will find a purpose grand.

Is it mind or is it muscle
That hath wrought such things as these?
Neither, neither! Be the glory
To a Truth that shall not cease.

This the burden of the ages
Rung in silver clarion tones:—
"Truth hath shaped the lives of nations,
Ruled the ages, shattered thrones."

Though she be unseen, forgotten,
And our homage but a breath,
Yet she stands there in her glory,
As of old, defying Death.

Great is mind and her achievements;
Win the laurel and the bay,
But to gain a lasting empire
Truth must pass the selfsame way.

Look to any causal movement
In the history of man,
You will find Truth's spotless pennant
Leading fearless in the van.

Though she show herself but poorly
In our narrow deeds and vain,
Yet she stands in matchless glory
When the veil is rent in twain.

Blinded by a rushing present,
Shall we crown a traitor king?
Seeing through a glass but darkly,
To his feet our incense bring?

From adown receding vistas
Through the land marks of the past,
Ever widening in its pathway
Sweeps a glory unsurpassed;

Dost thou think our age will end it?
That the light will falter here?
Far adown the distant future
It will send that glory clear;

Till along the far horizon
With the dawn it blends as one,
Lost within the peerless glory
Of the Truth upon the throne.

THE ALUMNI DINNER.

Following the exercises at the church came the alumni dinner, which was served at the Addison House. The dining room was well filled with alumni and their friends and a pleasant time passed. Prof. J. W. Abernethy presided and grace was said by Rev. A. O. Spoor of Winooski.

The dinner over, Prof. Abernethy called on several gentlemen for short speeches. President Brainerd spoke of the progress the college had made during the past year and of the bright outlook for the future, also mentioning the fact that among other things $104.000 had been added to its productive funds since last commencement. He spoke highly of the course and work of the young lady students of the institution, and said that he was a strong believer in coeducation. Rev. C N. Thomas, Prof. Eaton and others made short speeches.

PRIZE SPEAKING.

On Tuesday evening at 8 o'clock the Parker and Merrill prize speaking contests took place in the Congregational church before a crowded house. Following is the programme:

Parker Prize Speakers.

MUSIC.

DEATH OF ROBESPIERRE . . . . *Anon*
DAVID H. BLOSSOM.

APPEAL TO IRELAND . . . . . *Meagher*
CHAS. E. FITZPATRICK.

QUELLING THE MOB . . . . . *Blaine*
JOHN P. HALNON.

THE BELL OF ST. JOHN . . . . . *Sargent*
WATSON L. WASSON.

MUSIC.

Merrill Prize Speakers.

DEATH OF GARFIELD . . . . . *Blaine*
JOHN BARLOW.

MACLEANE'S CHILD . . . . . *Mackay*
GEORGE C. DOUGLASS.

TRIAL OF REUBEN DUNBAR . . . *Hawley*
EBEN J. FULLAM.
THE AMERICAN QUESTION . . . *Bright*
WALTER S. GRANT.
MUSIC.
BATTLE FLAG OF SHENANDOAH . . *Joaquin Miller*
CHAS. L. LEONARD.
CONSERVATISM . . . . . *Curtis*
BERTRAM E. MARSHALL.
SERGEANT PRENTISS' FIRST PLEA . . *Anon*
HEDLEY A. VICKER.
TRIBUTE TO ROSCOE CONKLING . . *Ingersoll*
GEORGE S. WRIGHT.
MUSIC.

Awarding of Prizes.

Prof. C. B. Wright presided and music was furnished by Gartland's orchestra. The speakers were thoroughly trained and the speaking unusually good. The judges were Rev. A. O. Spoor of Winooski, '74, Prof. L. H. Batchelder, '74, of St. Paul, Minn., and Rev. F. H. Seeley, '63, of Delhi, N. Y.

After being out about half an hour the judges awarded the prizes as follows: First Parker prize, $24, to Watson L. Wasson of Witherbee, N. Y.; second Parker prize, $12, to David H. Blossom of Granville, N. Y.; first Merrill prize, $30, to John Barlow of Peru, Mass.; second, $25, to Charles L. Leonard of Bridport; third, $20, to Bert. E. Marshall of Middlebury; fourth, $15, to Eben J. Fullam of Ludlow.

ANNUAL MEETING OF THE ALUMNI.

The annual meeting of the alumni association was held in the chapel Wednesday morning. In the absence of President Dorr, Vice-President Twitchell and President pro tem Abernethy, Milton A. Brooks, '80, Middlebury presided. Secretary Boyce reported for the committee on nominations. The report was adopted, and was as follows: President, F. G. Swinington, '75, of Rutland; vice-president, J. W. TenBroeke, '84, of Panton; secretary, T. E. Boyce, '76; central committee, Prof. Boyce and Prof. Janes of the College and W. H. Button, '90, of Middlebury; necrological committee, Prof. Eaton and Prof. Boyce of the College and F. H. Button, '90, of Middlebury; orator, Geo. M. Wright, '94, of New York city; alternate, Miss M. B. Chellis, '86, of Meriden, N. H.; poet, Marvin H. Dana, '86, of New York city; alternate, Miss Anna Belle Sheldon, '92, of Bristol.

Secretary Boyce next presented the report of the committee on necrology. It contains the names of the following alumni who have died since last year's report:—

1828—Samuel Everts of Cornwall at Boston, Mass., April 28, 1893.

1833—Rev. Eleazer J. Marsh at Leominster, Mass., March 14, 1893.

1839—Rev. Hiram Bingham at Windham, O., November 11, 1892.

1839—Eliphalet Young Swift at Denmark, O., June 15, 1892.

1840—Henry B. Farrar at Middlebury, Sept. 5, 1892.

1842—Timothy C. Smith at Middlebury, Feb. 26, 1893.

1848—Sumner Albee at Cambridge, Mass., Jan. 11, 1893.

1858—Charles S. Colburn of Pittsford, April 9, 1893.

1858—Stephen A. Walker in New York city, Jan. 11, 1893.

1873—Rev. Charles N. Brainerd at Brattleboro, June 15, 1893.

Additions were called for, but none were suggested and the report of the committee was adopted as it stood.

Prof. Seely then said that yesterday's remarks had been made by two of the three members of the class of 1883 present, and he would like to hear from the third one, Dr. James B. O'Neil of Portland, Me. Dr. O'Neil responded gracefully. He said he was greatly pleased with some of the changes and improvements made about the buildings and campus since his time, but did not seem to be quite sure that all of the changes in the way of cutting down trees really were improvements.

Prof. Eaton followed with some interesting remarks, principally in regard to the curriculum, and said he did not approve of having any more recitations in the week than there are at present.

Prof. Boyce then called attention to the fact that in accordance with the resolution of 1879 the alumni were privileged to vote for three persons, one of whom the corporation might, if they saw fit, elect as a member of the board of fellows. Some ballots had already been received by mail, and the names of all who had received two or more votes were read. The alumni present then cast their votes, and the three having the highest number were Henry H. Vail of New York, class of '60, 9; Edward H. Higley of Worcester, class of 1868, 8, and Dr. John A. Mead of Rutland, class of 1864, 7.

GRADUATING EXERCISES.

On account of the building of the new bridge and consequent disturbance of the streets the usual procession of alumni, friends and students from the College to the church was omitted. As usual, the church was more than full. Col. T. M. Chapman as marshal escorted the alumni and professors to seats which had been reserved for them on the platform and in the front part of the church.

Seated upon the stage at the left of President Brainerd were J. W. Stewart, L. D. Eldredge and C. M. Wilds of Middlebury, Rev. C. N. Thomas of New Haven, Prof. Brainerd Kellogg of Brooklyn, and D. K. Simonds of Manchester, members of the corporation; also Charles J. Starr of New York, who has been truthfully called the greatest benefactor the college ever had; William Slade of the class of '36, and Rev. F. W. Olmstead of Burlington, of the class of '38. On the president's right sat Profs. Seely, Eaton, Boyce, Janes, Plehn and McGilton of the faculty, Profs. Abernethy and Hawn of Brooklyn; Secretary J. M. Slade of the corporation and T. M. Chapman, the marshal. Gartland's orchestra of Al-

bany furnished good music. This was the programme:

PRAYER.

OVERTURE—Masaniello. *Auber*
ORATION, with salutatory address, The March of Reform.
EDMOND ROBERT STURTEVANT, Ware, Mass.
ORATION, The Coming Man.
GILBERT EVERTS CADY, Middlebury.
ESSAY, Conscience and Civilization.
MARY BRADLEY DUNSHEE, Bristol.
ORATION, Philosophical, The Land of the Might Be.
LOUIS TAYLOR, Mamaroneck, N. Y.
ORATION, The Social Vision.
JAMES BERNARD DONOWAY, Vergennes.
IMITATION, a la Valse. *Weber*
ORATION, Mammonism.
WILLIAM JOSEPH DOUGLASS, Norwood, N. Y.
ESSAY, The Power of Wit.
EMMA HOWARD DORSEY, Middlebury.
ORATION, Scientific, The Workingman's Refuge.
FRANK BARROWS SEELEY, Delhi, N. Y.
ORATION, The Glory of Imperfection.
GEORGE LEVI HASSELTINE, Bristol.
ORATION, The Error of Technical Training.
HENRY GARRARD MEGATHLIN, Harwich, Mass.
ESSAY, The Value of Biography.
SUSIE FRANCES WILDER, Ludlow.
Idyl, Love's Confession. *Greunwald*
ORATION, Philosophical, The Evolution of Truth.
EDGAR RUSSELL BROWN, Jacksonville.
ORATION, The Distribution of Wealth.
BENJAMIN CLEMENT MINER, New Haven
ORATION, The Claim for Pensions.
PAUL GILBERT ROSS, Poultney.
ORATION, Freedom and Poverty.
BENJAMIN FRANKLIN WYNNE, Minneapolis, Minn.
ORATION, with valedictory addresses, Our Present Opportunity.
CHARLES EVERETT HESSELGRAVE, Ogdensburg, N. Y.
SELECTION—The Tyrolean. *Zellar*
MASTER'S ORATION, The Prophet's Work.
JOHN MARTIN THOMAS, East Orange, N. J.
Conferring of Degrees.
Benediction.

The opening prayer was made by President Brainerd. The orations and essays were good and well delivered, showing careful preparation and training. The master's oration by John M. Thomas, '90, was exceptionally good and delivered in an interesting and forcible manner.

DEGREES CONFERRED.

The degree of A. B. was conferred upon the members of the graduating class, and the degree of A. M. in course on these members of the class of '90: A M. Lavery, E. B. Clift, H. M. Goddard, A. B. Pease, B. W. Sherman, John M. Thomas, Harriet E. Bolton. W. H. Button, F. H. Button, L. H. Ross.

These honorary degrees were announced: LL. D. on A. B. Hepburn, president of the Third National bank of New York city; D. D. on Rev. F. B. Denio, class of '71, professor of Hebrew in Bangor Theological seminary; A. M. on Rev. Lawrence Phelps, class of '75, of Boston, Mass., and George W. Lewis, class of '63, of San Jose, Cal.

No honors or prizes were announced.

THE CORPORATION DINNER.

The corporation dinner was eaten at the Addison House at 2 o'clock. Rev. W. N. Bacon, '53, of Bridport was called upon to say grace.

President Brainerd, introducing the after-dinner speaking, said, among other things, that nobody would have a chance to eat two public dinners again at a Middlebury commencement. Treasurer Eldredge of the corporation, the next speaker, contrasted the condition of the college finances nine years ago, when he became treasurer, with their present status. Then the institution was in debt; now it can pay as it goes. Its interest bearing funds amount in round numbers to $230,000, it owes nothing, and it is believed that all its funds are safely invested. There have been no losses in recent years, and he hinted that there was good ground for the belief that the endowment would be increased by a considerable amount soon.

Prof. McGilton, who was asked to talk for the faculty, made a lively and pleasing speech.

Rev. A. W. Dickens, pastor of the local Congregational church, called up as a representative of the clergy, spoke interestingly for a few moments.

The last speaker was Prof. Plehn, who talked on the province of the college and the lines on which it should be developed.

THE CONCERT AND HOP.

The Congregational church was well filled again at 8 o'clock Wednesday evening, when Mme. Lillian Blauvelt and Gartland's orchestra of Albany, N. Y., gave the concert. The singing of Mme. Blauvelt was warmly commended, and the orchestra did good work.

After the concert was the dance at the town hall. About 80 persons attended it and danced till along toward morning. Gartland's orchestra played for them, and Mr. Shepard furnished supper at his restaurant in the Battell block.

THE CORPORATION'S DOINGS.

The corporation elected two new members, Hon. John A. Mead of Rutland and H. H. Vail of New York.

It also made Hon. W. E. Howard, U. S. consul at Cardiff, Wales, since February, 1892, when he resigned a professorship here, professor of history and logic. Prof. Plehn will remain and teach political science and economics. The recalling of Mr. Howard will meet with universal approval in and out of college circles.

These resolutions on the late Judge C. S. Colburn of Pittsford were unanimously adopted by the trustees:

In the death of Judge Charles S. Colburn the college suffers a severe loss and the trustees a deep personal grief; for he was loyal to the institution of which he was for thirty-five years a graduate and four years a trustee, and was firm and sincere in his attachment to all honored with his intimacy.

Mr. Colburn was a man well-informed, of clear intelligence, wise, conservative, of sound judgment, a safe counsellor, looked up to and trusted implicitly by his townsmen—among whom he had spent his useful life, except while at college, while in the paymaster service in the army and during his short stay in New York city.

He was a man of thoroughly genuine character, blameless and pure in all his relations as a member of the church and as an officer in his native town. He was genial, delicate, tender and affectionate as a husband and father, and faithful and considerate in all his friendships.

Such a man is always loved, always needed, always used in this world. We sincerely and profoundly mourn his loss to the community, to the college and to ourselves.

ANNUAL BOAT RIDES.

The annual outings of the Greek-letter societies of the college were held Saturday. The Chi Psi and Delta Upsilon fraternities with their friends went by special train to Burlington and there divided, the Chi Psi fraternity going through the lake to Ticonderoga on the steamer Vermont, returning to Burlington in the evening and taking supper at the Van Ness House. The D. U.'s went to Plattsburg, had dinner at the Cumberland and returning took supper at the Van Ness House, Burlington. The D. U. and Chi Psi fraternities returned on the evening train to Middlebury. The Delta Kappa Epsilon fraternity went with teams to Vergennes and there chartered the steamer "Little Nellie", going down the river to the lake and thence to Ausable Chasm, returning in the evening. The day was pleasant and the rides heartily enjoyed by all.

MASTER'S ORATION—THE PROPHET'S WORK.

The times of the prophets, in Old Testament history, were times of political activity. No state was stable; no king was sure of his throne; no nation was confident of continued existence. Statesmen were busy, not with plans to promote domestic prosperity and happiness, but with schemes either for attack upon foreign territory or for defence of their own. War and intrigue filled the minds of counselors and people. In such turmoil the relations of the various powers were constantly shifting; the foes of one year's campaign were the allies of the next. The same policy could not be followed year after year. What was wisdom one year might be folly the next. Hence we find the Hebrew prophets, the only real statesmen of their times, pursuing widely different courses in different crises.

To illustrate: In the eighth century before Christ the nations north of Jerusalem revolted against the king of Assyria, who claimed to be the lord of the whole earth. They endeavored to get Ahaz, king of Judah, to join their alliance. Failing by peaceful methods, they tried war. Jerusalem was filled with fear and resolved to appeal to Assyria. Against this cowardice and folly the prophet Isaiah contended nobly, reiterating the counsel not to call in the help of the Assyrian.

A century later we find a prophet giving just the opposite advice. Jeremiah says, "Bring your necks under the king of Babylon and live." Resistance then was foolhardy; submission was wise.

Fifty years later and the policy of the prophets was again reversed. The contentment in captivity advised by Jeremiah was no longer a virtue. There was danger of the complete assimilation of Israel with her Babylonian captor, and the voice of a prophet of Jehovah again rings out, "Arise, shine, for thy light is come." The later prophet devotes his masterly power to stirring up the same national feeling which Jeremiah had worked to subdue.

Were these prophets opposed the one to the other? Did a different spirit inspire each? No; all were working for the same end. But it is evident that verbal consistency is not the norm of prophetic utterance. The "burdens" of Isaiah are repeated, not by Jeremiah, but by the false prophets of Jeremiah's time. And the later prophet of the exile does not hesitate to prefix "Thus saith the Lord" to commands very different from those received from Jehovah fifty years before. The inquiry of the prophet was not—what have my predecessors said? but—what does Jehovah say this present moment? To adapt the religion of Jehovah to the varying conditions of their nation's life: to keep the truth concerning God before the public mind, even when all that had stood for religion had passed away; to bring Israel as a nation ever and always face to face with Jehovah as the personal God of righteousness—this was the work of the prophets in their political activity. Means differed; the end was ever the same. That end was to secure obedience to God and the acknowledgement of his claims. All believed in a divine mission for the Hebrew nation, a mission to be fulfilled, not by continuing any particular political policy, but by maintaining, under every form of government nd in every place of abode, a constant faith in the living God.

The prophets were not statesmen only: they were also social reformers and teachers of religion. In these spheres also we find the same disregard for what is merely temporary, and the same supreme devotion to all that is vital and essential. Form was nothing: reality was everything. When the form had taken the place of the reality, it was condemned as an obstacle to true religion.

Take, for example, the subject of fasting. Joel, a late prophet, held the fast in high honor; he considered it a means of winning the favor of God. With him "sanctifiy a fast" was equivalent to "repent." But Jeremiah says:—"When they fast I will not hear their cry." And such was the view of all the early prophets. But Joel and Jeremiah alike insist upon repentance: the turning unto God with the heart is preached by both. If the fast is a mere form, Jehovah's prophet will have none of it; if it is a sign of God's presence in the man, the prophet welcomes it.

And as to the sacred offerings Isaiah says: "Bring no more useless offerings"; but three centuries later Malachi urges the people to present offerings, assuring them that they are pleasant unto Jehovah. The later prophet cared no more for the offerings as such than did the earlier. But with Isaiah offerings were a religious sham; with Malachi they stood for true worship; hence the difference of attitude.

Again, notice the attitude of the prophets toward the priests. In Joel the prophet is in sympathy with the priest, and considers him a true minister of Jehovah. Such was the late conception. But centuries before Hosea held the priests responsible for the moral corruption of the people. In the opinion of Amos, of Isaiah and of Jeremiah the priests are leaders in wickedness.

No; it is not the priesthood, not ceremony, not a legal institution, not the reputation of their predecessors, not the traditions of their order, it is not any or all of these for which Jehovah's prophets stand: it is for the human heart as the presence chamber of the living God. If ritual brings man and God together, then the prophet is for ritual; if ritual keeps man and God apart, then the prophet is against ritual. If the divinely instituted priesthood stands in the way of a personal. face to face communion with the God of righteousness, that institution is cursed as quickly as any other,—cursed as an instrument of evil. Form is nothing; the reality—to known God, to love Him, to obey Him—this is everything.

The name of prophet has, for the most part, passed away, but the prophet's work is with us still. Kings and counsellors still forget that a God of righteousness is the ruler of this world. Statesmen seem not yet to have learned that while iniquity may for a time prevail, all that is inconsistent with righteousness is doomed. Men are still willing to live by the wisdom of other ages without solving the problems of their own. But if prophets are needed in the field of social reform, in matters of religion they are needed still more. Reality still lapses into form. What pulsed with life and meaning yesterday is shrivelled and dead to-day, The sacrifice which was once the token of a contrite heart becomes only the token of an uneasy conscience. The prayer which was once the cry of a soul for its Father becomes only an offering of the lips. In order that they might avoid vain repetitions Jesus taught his disciples to pray, "Our father," and now we have the Pater Noster. So men caricature religion still.

The prophet's work is here: but is the power that inspired the Hebrew prophets still present? The Spirit which inspired the seers of Israel, which gave them wisdom to solve the perplexing problems of their times, which made them quick to see the difference between pure religion and shame, reality and form, which gave them fearlessness and courage to present the truth at any peril,—that Spirit still lives. For not only Jesus Christ, but the Holy Ghost is the same, yesterday, to-day and forever. The church ordains men evangelists and pastors; to make a prophet the ordaining of the Holy Ghost is necessary. And we have as much right to that Spirit as Amos or Isaiah had. By the power of that Spirit to make the human heart the presence-chamber of the living God was the work of the Hebrew prophets; and that is to-day the work of their successors. Oh, that the ministry of our day had the high courage, the clear insight into things divine, the mighty faith in God the Hebrew prophets had! May God grant to us this spirit of prophecy!

OTHER ITEMS.

Prof. Wright left on the morning train Wednesday for Akron, O.

It is estimated that nearly 60 alumni attended the exercises this year.

F. D. Boynton's (class of '91) address is No. 66 South Aurora street, Ithaca, New York.

President Brainerd started Friday for Boston, where he was to join a party of friends and go on a month's yachting cruise along the coast.

Jesse Stearns, Esq., class of '83, who had been at Bristol on a brief vacation and was here for commencement, was obliged by business engagements to return to New York city Wednesday evening.

Tuesday afternoon from 5:30 to 7:30 a reception was given at Battell hall. The guests were received by Mrs. H. M. Seely, Mrs. W. W. Eaton and Miss Elizabeth Brainerd. Many visiting alumni and townspeople attended. A pleasant and profitable time was spent.

Attorney N. B. Smith, '63, Pulaski, N. Y., in renewing his subscription says: "I congratulate you and your assistants upon the publication of such a tidy, helpful and interesting monthly as the UNDERGRADUATE. Your efforts reflect credit upon my Alma Mater.

Dr. T. K. Wright, '39, of Elbridge, N. Y., writes in a recent letter as follows: "The class of '39, to which I belonged, can report nine survivors: Gray of St. Louis.; John Bradshaw of Ann Arbor, Mich.; Geo. Swift of Detroit; Sheldon of Andover, Mass.; Evarts of Virden, Ill; Reynolds of Green Bay, Wis.; Taylor of Winona, Ill.; A. H. Parmelee of Phelps, N. Y., and Wright of Elbridge, N. Y. We look to the UNDERGRADUATE to help keep us posted. We will reciprocate. We rejoice in the prosperity of Middlebury college. She is entitled to a seat among the colleges of the land, well towards the front. The remarks in the June UNDERGRADUATE, concerning the status, I can heartily endorse."

COMMENCEMENT AT MARYVILLE COLLEGE.

The past year has been one of much prosperity. The board of directors expressed high satisfaction and planned for further enlargement. The baccalaureate sermon was preached on Sunday morning, May 21, by the president, Rev. Samuel W. Boardman, D. D. LL. D., from John iii., 30, "He must increase and I must decrease". The increasing reign of Christ in all the sciences, and in all the affairs of the world was the theme. Rev. R. A. Torrey, professor and general director in Mr. Moody's Bible Institute at Chicago, addressed the Y. M. C. A. and Y. W. C. A. on Sunday evening, and the Adelphic union on Monday evening. Class day exercises, planting the ivy, etc., were held on Tuesday at 2 o'clock p. m. Annual exhibition by the Adelphic union on Tuesday evening. Musical concert Wednesday evening. Commencement, Thursday, May 25. All the exercises were held for the first time in the new edifice of the New Providence church, which had been erected in part by Northern benefactors with a view to the accommodation of college commencements. Seven young men and one young lady received the

degree of A. B., three young ladies that of B. L., and one young man, B. S. D. D. was confered on Rev. Calvin A. Duncan of Jonesboro, Tenn., and on Rev. John Clark Hill of Belvidere, Ill. The gold medal for highest scholarship in the freshmen and sophomore classes was awarded to Roger Sherman Boardman. The same honor was taken last year by Samuel W. Boardman, Jr.; the McTeey gold medal for highest scholarship in the preparatory school to Miss Sarah M. Carnahan. Alumni social reunion Thursday evening. Number of students three hundred. Instructors, fourteen for next year.

THE LIBBY PRISON WAR MUSEUM.

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